

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXVI.

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## Facts Worth Knowing.

I have culled from the minutes of the last Mississippi Baptist Convention the following facts which I desire to give to the readers of The Record, who may not see a copy of said minutes. The Baptists of the State generally should know these facts.

In the State there are 1,464 Baptist churches, and 722 ordained preachers, nearly one preacher to every two churches. There must be a good many preachers who are not preaching much, since such a large number of preachers have as many as four churches.

Last year there were 62 ministerial students in Mississippi College, besides several others whom I knew, studying in other institutions. During last year eight were ordained and seven preachers died. There were reported last year by the churches of the State 7,963 baptisms. Our total membership in Mississippi is 146,516. Our church property valuation is \$2,072,913. The Baptists of the State gave to missions \$95,298.63, and to other benevolences, \$47,262.96.

The Baptists of the State own and control in the State seven schools and colleges, including the Woman's College at Hattiesburg, taken over at the last meeting of the Convention, all valued at \$623,000. Of course, Mississippi Baptists have an interest in the Southern Theological Seminary at Louisville, which is valued at \$1,200,000. There were nineteen students from Mississippi at the Seminary last year. There are 104 pastors' homes in the State; the one having the highest valuation being that of Jackson (1st church) \$10,000. Next highest, Meridian (1st church) \$9,000. The lowest valuation, that of Pleasant Hill church, \$150.00. Next lowest, Providence church, \$200.00. The two latter, I presume, are country churches. It is a good thing for country churches to have pastors' homes, though they be inexpensive homes. 756 Sunday Schools were reported, a little more than one for every two churches, with a total enrollment of 60,191, not half as many as the total number of church members.

The \$95,298.63 given above, includes State, Home and Foreign Missions, as follows: State, \$27,895.89; Foreign, \$37,575.00; Home, \$29,827.15. Add to this the amount contributed to general missions, \$1,702.16 and we have a total of \$100,000.79. The above figures do not half tell the story of loving sacrifice, prayer, meditation, planning, pleading, effort, traveling, convenience, privations, discouragements, etc., of those who have been at the front securing the above results.

W. I. Hargis.

## Columbia Sunday School Receives A-1 Award.

Brother J. E. Byrd, our Sunday School Secretary, was with us Sunday night, Jan. 21st and made a splendid address as he always does. He delivered Normal Course diplomas to the following who had completed the course: Mrs. C. M. Norton, Mrs. A. H. Ball, Mrs. L. A. Shelby, Miss Nita Kyzar, Rev. W. E. Farr, Mr. W. W. Kyzar, Mr. W. E. Odum, Mr. Burroughs Koen, Mr. Manson McArthur.

He also delivered the A-1 award of the Sunday School Board to our Sunday School, it having met the requirements of the Standard of Excellence set up by the Field Workers' Association of the Southern Baptist Convention.

The total enrollment of our school is now 564, 349 in the main school, 150 in the home department and 65 on the cradle roll. During October, November and December of last year our average in the main school was 273 and for the last seven Sundays of that time over 300.

Our new pastor, Brother W. E. Farr, has taken hold of the work so ably carried on by Brother J. B. Quin in an aggressive way. He has already won his way into the hearts of our people. He is doing some splendid preaching and is leading us forward in all departments of our work.

N. R. Drummond.

## STEREOPTICAN MISSIONARY VIEWS.

The Foreign Mission Board has fourteen sets of different mission fields of the world which they will loan to any one desiring them on condition the express is paid both ways and one dollar in addition to cover breakage. Some months ago I had them send me the views on Japan and we had a delightful service on Sunday night. With each set of views there is a type written lecture explaining each view and giving other valuable information. I had purposed to get all fourteen of these sets, but I find the express from Richmond comes rather high. I write to ask if there are not two or three others who would like to have these and agree to share in the express charges. I can secure an instrument from the Knights of Pythias lodge, and I presume in many other places an instrument can be so secured. I know of no better manner to give missionary information than this. If there are others who would like to enter with me in the above arrangement they will write me.

Very Truly,

E. T. Mobberly.

Okolona, Miss.

## Trenton, Tenn.

Dear Bro. Bailey:

I am sending you my check for which please give me credit, and allow me space to say a few words to my friends who read the Record.

This is the fourth year since I left the dear old state in which I was born and reared, and all this time I have not been without the Baptist Record for a moment. I enjoy reading it more, it appears, than when I lived in the state; I always turn to the "News in the circle" and let Bro. Ball tell me what all the preachers are doing, then read the letters from those who wrote, and I feel most like I had been back home again. I am in West Tennessee, Gibson county, and I will say among some of the best people at all. Lots of Baptists, a good place to make Baptist, and a lot of material to make Baptist and I am very happy in my work. This is a fine country and the people are doing well. They raise most anything. They have the best of horses, cows, pigs and poultry.

The land here is very fertile and will grow most anything in abundance, and this makes good grazing for the preacher. I think, if, "There is a happy land, far beyond the seas; Where pot-pies smoke in honey-lakes, And dumplings grow on trees, It must be in this part of Tennessee."

I will be glad to hear from any brother or friend who may care to write me. God bless the dear old Record and its many readers.

Yours Fraternally,

J. A. Bell.

## Bible Institute.

Please be sure to call attention of our brethren to our Bible Institute to commence January 29 and run five days. This promises to be one of our best institutes. Indications are fine for a splendid attendance. Speak about it next week and come if you can.

Yours of old,

I. P. Trotter.

Hattiesburg, Miss.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Van Dyke.

"When men lived in houses of reed they had constitutions of oak; when they lived in houses of oak, they had constitutions of reed."—Ex.

Once make up your mind never to stand waiting and hesitating when your conscience tells you what you ought to do, and you have the key to every blessing that a sinner can reasonably hope for.—Keble.



## The Homiletical Value of Shakespeare.

Rev. H. P. Hopkins.

(Abstract of paper read before Philadelphia Ministers' Conference, October 2, 1911.)

Every man who has a genuine call to preach has a call to preach well and to strive for an effective method of preparing and presenting sacred truth. Preaching the gospel is the biggest business in the world and when done well is the most exacting task which can engage the heart and mind of any man. Before a sermon can possibly become a vehicle of spiritual uplift it must be of such quality as to arrest and hold the attention of the hearer, engage the mind and quicken the heart for the reception of divine truth. Any sermon which fails in the first accomplishment of arresting and holding the interest is a failure as far as the man in the pew is concerned.

There are few in any congregation, students and well enough trained to follow closely a finely woven argumentative discourse for a half hour. The most of us must have the abstract truth brightened by apt illustration and the logic clothed in picture garments. If the truth is presented—as it too often is—in a didactic fashion, most of the adult members of the congregation will permit their thoughts to wander far from the preacher and the children will simply starve for a gospel adapted to their comprehension.

The people refuse to be fooled when it comes to a matter of sermons. Platitudes put them to sleep and a wretched form of expression drives them to despair. The preacher cannot afford to bungle his words or obscure his meaning. He is a pleader before God's bar and he must be brief; he is an ambassador from the court of heaven and he must be understood; he is a herald of good tidings and he must have the attention.

Now then human speech is the preacher's instrument for getting his message into the hearts of the people. A special dispensation of grace was extended unto Moses because he had neglected to acquire proper mastery of language in which to proclaim his message. The hand, the eye, the posture of all speak loudly but the language is the great medium of thought. It is the preacher's sharp and glittering sword and power to command attention comes largely through the mastery of language. If the public speaker would gain an easy command of the mother tongue he must live with those men who have put great thought into great words. A rich, warm, chaste vocabulary is as essential for effective preaching as a well equipped case of instruments is for the use of an orchestra. A real effective preacher must have more than a bowing acquaintance with the recognized masters of diction.

I do not know that a busy minister should take the time to read the standard poets unless he can snatch a few odd moments on the wing or during vacation time, but every preacher ought to have laid a foundation of this sort in his boyhood days. If he has not let him improve such hours as he can.

When a minister loses his taste for the best literature he is rubbing against a dead line.

If he never has experienced a passion for it he is probably outside of the lifeline still floundering hopelessly in a sea of unmastered words.

How little real literature there is being produced now-a-days in proportion to the output of books. What a large proportion of the books published are written and printed simply to sell with no higher purpose. Cords of fiction with hardly an illustration fit for the preacher's use: tons of sickly sentimental stuff, yards of commonplace verse, volumes of mediocre devotional and sermon literature and a lot of other rubbish which has no proper place on the minister's table.

A literature, less than the best, fails to furnish the solid, nutritious food the preacher's mind requires and unfits him for being a feeder of others. Who wants to make a filtering screen of his mind as he searches through a bushel of literary chaff for two kernels of wheat. The minister who pads out his feeble discourses with gleanings from the daily press and the monthly magazines and speaks in the language of the 45-cent edition is not preaching to the edification of the church. The preacher who feeds his people puff paste and hot cakes is certainly meeting the demand for quick lunch religion. Hungry souls and minds cannot be fed with anything less than the finest of the wheat hand ground. Like the fountain pen the preacher needs constant renewing. If he is able to prepare two real messages every week he has absolutely no time for superficial reading. His Bible he will study but better he will read it as his most humble parishioner to feed his soul. Then he will have a little time for history, biography, scientific information and once in a year or two a really good piece of fiction but next to his Bible let the preacher saturate his heart and mind in the great poets. Let him read them not as a kill time or a soothing sedative for tired nerves but as a spring tonic for new energy of thought. The great poets deal in heart throbs; so does the preacher.

The great poet lay open the deeper veins of human passion; so does the preacher. Great poetry and blank verse like great pictures and hymns are born and not manufactured to order.

By all means let us become intimate with twenty or more modern poets that may be called great—read Whittier and Longfellow and Tennyson and Scott and Burns and Milton but we have only time within the limitations of this paper to train our telescope upon that transcendent star of the literary firmament, William Shakespeare. Of all uninspired books let the preacher know this man for he furnishes us with a working library of thirty-seven volumes—history, poetry, biography, the richest high-grade humor, comedy, tragedy, allegory and devotional—all issuing from the most prolific mind since the days of St. Paul.

I do not care much for glib quotations from Shakespeare constantly dropping from the lips of the preacher. The proper use of Shakespeare or of any of the other great writer is to make them suggest original

thought. We need not make them say what we have failed to think out for ourselves—too many direct quotations from an uninspired source emphasize the emptiness of the ministerial sounding brass and tinkling cymbal. It is a travesty on preaching also to recite Shakespeare for dramatic effect, to preach is quite another. There is too much tendency toward play acting in daily life all about us for the preacher to act a part in the pulpit. His, above all other callings, is a business not of seeming but being. The robust, dramatic style of preaching so popular a score of years ago has given over to the more direct, conversational, heart to heart method. There are three necessary qualifications for an effective discourse—

First—Have a message worth telling.

Second—Know how to tell it.

Third—Stop talking when it is told.

All these things Shakespeare did with consummate skill. For unity of construction there is no writer that equals Shakespeare. He saw the whole thought in its entirety and kept his theme focused upon a certain definite end. He boiled his thought down into the fewest possible well selected words. Preachers prone to wandering into by-path meadow may well study this point. Giant Despair and Doubting Castle are waiting for the man who starts anywhere and stops nowhere. There is a forward march of thought, ermine and Shylock's knife and scales—we see the hearts of these men. Shakespeare's characters do not appear to be dummies manipulated by some unseen hand holding concealed wires, but representative characters upon the world's broad stage of action.

But great as is the literary and historical value of Shakespeare and interesting as it is for the analytical mind to unfold his characters, it is in the moral value that we receive the greatest reward for our study.

But some casual reader says: "Shakespeare is coarse and gross and his language, in many places indelicate, even offensive to modern readers."

Broad and gross he often was but never in his plays covertly impure or vilely suggestive as were many of his contemporaries.

Two of his sonnets or shorter poems written at the age of twenty-one or thereabouts, are broadly and openly sensual; over them we must draw the veil of silence, but the man who as a boy began after the manner of his day purged his diction as his genius arose and his great mind matured. Remember he wrote over 300 years ago and though many of the ladies of his own social station and indeed of the elite, were shockingly lacking in moral delicacy and character. Shakespeare has given us many noble conceptions of womanly character, chaste, devoted and capable. Shakespeare raised greatly the moral standard of the literature of his day. He wrote a few years before the King James translation of the Scriptures. There are many lines in both that are unfit reading before a mixed company to-day but the people of that day spoke bluntly, crudely, without delicacy or conventionality.

No, the plays of Shakespeare while some

times gross are never suggestive or immoral or do they gild vice or sugar coat sin but always emphatically condemn. They hold a vast ethical value for all who read seeking for good rather than for food for fool minds.

Does it pay for the preacher to form an intimate acquaintance with this man? Yes it does; if it is worth while to think well or write well or preach well. Not for a delightful revel in beautiful rhetoric and nothing more but for the companionship of a mighty genius, a heart that brought forth almost inexhaustible treasures and above all, as Antony said of Brutus, To know "a man."

## THE DEADLY CIGARETTE.

NO. 5.

I know a young man for whom nature has done much. Brilliant in boyhood, a most excellent "mixer," a beautiful voice,—he had a bright future. His friends believed in him and expected much of him. But he let the deadly cigarette undermine all! His body, his mind, and, I fear, his morals, are all under the domineering cigarette habit.

As I sit here at my desk there rises before me the ghosts of the nervously wrecked, and mentally deranged, lives of other young men,—more of them than I can count on the fingers of both hands. They were born with the right kind of blood coursing through their veins; their lots were cast in a goodly land,—a land of promise and opportunity; like David, in Psalm 16: 6, they could have said, touching every phase of their early environment—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." But early in life they suffered themselves beguiled into smoking of their first cigarette. And then they smoked again,—and then again—until the awful habit was formed. Some of them today "are hewers of wood and drawers of water,"—they might have been at the very top of the roll of the citizenry of the land! Others of them are drawing out a miserable existence inside the walls of lunatic asylums. And I am told that this form of insanity, when full grown, is about as hopeless as it is possible for it to be. Others of them are in an infinitely worse condition than are these shut-in lunatics. And still others of them are dead! And when I pass their graves I feel something in the inside of my life whispering to me,—"THE DEADLY CIGARETTE IS A MURDERER."

I think of one, young and brilliant. He might have today been Governor of this state, or one of the leading ministers in all the land, or the President of one of the best institutions of learning we have, or famous as a physician or jurist, yes, he had the native stuff that the right kind of manhood is made of—and plenty of it! Besides his training has been PAR EXCELLENCE. But the deadly cigarette dethroned all! It brought him first to the dogs, and then to premature grave. How are the mighty fallen! And yet the deadly cigarette is complicating this tragedy in every city town and hamlet, and community settlement in

the land. It is too terrible to think of,—and yet it is more horrible that the statement is true. The toll we are paying to the deadly cigarette is too enormous to be expressed in the terms of dollars and cents. Thousands upon thousands of our young men are annually pouring themselves into the hopper of this awful mill. You see them on the streets, in the drug-stores, and, in a word, almost everywhere, drawing into their systems this deadly poison which can possibly mean to them nothing short of their bodily, mental, nervous, and, usually, moral ruin.

They tell us of a brilliant young man, in a maniac's cell in a hospital, dying. Five years before he was one of the most promising young physicians of his day. And by that time he had made three discoveries in nervous diseases that had turned the end him.

But he smoked cigarettes,—he smoked them incessantly. For a long time the awful effects were SUB ROSA, but all along they were getting in their deadly work. One day a patient died on the operating table under his hands, and the young doctor went all to pieces. Then, for the first time, it became evident that he had fallen a victim to the "paper pipe." They carried him from the operating table to the hospital for the nervously wrecked. It soon became evident that not only his nerves—but his body and mind as well, were gone! And then he became a great sufferer! At last he ended his days in an awful death. Young man, be not deceived in this matter. He who sows the poison of the deadly cigarette in his own life, shall reap a harvest of death.

The fine, healthy-looking cigarette fiend of today will not look so fine and healthy a few years hence. Rest assured of that! Do not let this "fine and healthy look" entice you into the same death-trap that is gradually coming down upon him. There will come a time not far in the future when he will need to put forth the best he has in order to be the master of some psychological moment. And when that time arrives he will learn, though too late, that his reduced vitality and diseased system are not able to stand.

R. S. Gavin.

Huntsville, Ala.

## Arthur Lee Williams at French Camp.

Jan. 16th, 1912.

Arthur Lee Williams delivered his famous address at the Chapel last night on "Making Things Happen."

I regard this as one of the best lectures I ever heard. It does not contain as much wit and humor as others that I have listened to, but is full of truth and reality from start to finish.

Bro. Williams is not on the platform merely for dimes and dollars, but he is devoutly consecrated to God, and is strictly on business for the King.

Fraternally,

W. I. ALLEN

Simple diet is best, for many dishes bring many diseases.—Pliny.

## Corinth.

Editor Baptist Record:

By special request I will give your paper an account of a debate that was held at Jacinto, Miss., Jan. 1, 1912, between Rev. I. P. Randolph, a Baptist, and Elder E. J. Pinegar, a Campbellite.

The question for the first day was "The setting up of the kingdom." Pinegar affirmed that it was set up on the first pentecost after the resurrection of Christ, and Randolph denying. The discussion was hot from the very first, Randolph contesting every inch of the ground and finally drove Pinegar to confess that the Bible did not say that the church was set up on the first pentecost after the resurrection of Christ.

The question for discussion on the second day, I think, was the work of the Holy Spirit in the conviction and conversion of the sinner, and to say the least of the matter it was a complete victory for Randolph and the truth.

And the question for the third day was the much discussed question of "apostasy," and to say that the Baptists gained a complete victory is putting it very mildly, for at the close of the discussion on "apostasy" some girls of the Methodist persuasion voluntarily pinned a ribbon on Randolph as an emblem of victory.

And now I come to the fourth and last day. The question for the last day was the design of water baptism. Rev. I. P. Randolph affirmed that a person was saved before baptism, and Elder E. J. Pinegar denied. Randolph quoted Scripture after Scripture where the Bible said plainly that a person was saved by faith, and others where the Lord Jesus Christ said that people's faith saved them. But Pinegar hopped, skipped and jumped, trying to prove that a person must be baptized before he is saved, but failed utterly.

Now I come to "finis," and I am at a loss for words to express the closing scene of this wonderful debate; but will say when the benediction was said the good people of Jacinto (God bless them) came forward to the pulpit in great crowds and literally covered I. P. Randolph with ribbons as an emblem of his complete victory. They put fifteen ribbons on him by actual count, and this was done not by the Baptist people only, but Methodists, Primitive Baptists and people that did not belong to any denomination. And while the people were putting ribbons on Brother Randolph a good brother held the Bible on top of his head as an emblem that he had stood for the truth.

Now in conclusion I want to say, that this is the first debate that Randolph ever held, but it was a complete victory, and if any churches need a defender of the truth I don't think you will make a mistake in calling on I. P. Randolph, for he is one of our coming preachers and a good defender of Bible truth.

J. C. Henderson.

Health and cheerfulness mutually beget each other.—Addison.



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## Concerning Articles.

We have never felt that it was the best thing to publish long accounts of local matters, such as church buildings, revival meetings, ordinations, etc. It occurs to us that seventy-five or one hundred words are as much as ought to be used in giving an account of any meeting; because, as full of interest as the meeting might be to those in town or the neighborhood, others do not care to read the long writeups. As we hear so much criticism on the "big eye" feature of these writeups of meetings of various kinds, we cannot refrain from indulging the hope that those who write up meetings this year will fight shy of the first personal pronoun. It is reported on pretty fair authority that a brother in a fifteen-minute speech at our Convention at Gulfport managed to work in the pronoun "I" sixty-seven times. If that statement is true, it does occur to us that this particular part of speech was overworked.

Again, many reports that are sent by pastors to our paper purporting to be reports of meetings, would be much more properly named if they were called reports of the brother who assisted in the meetings. We are persuaded that men called of God to preach the gospel and whose labors God abundantly blesses are greatly embarrassed by the reports given in our paper. If the evangelist or helper does not desire to be praised overmuch by the pastor or whoever writes up the meeting, do not bring the blush to his cheek by parading his excellence in superlative terms; and, if he really desires and expects this, he dishonors his Lord and degrades his high calling. We trust that those who write about such

things in the future will do so with the understanding that the editor will take these writeups as bases for mere news notes.

We make an appeal here and now to the preachers of the State to prepare something good and strong along doctrinal lines, condensed as much as clearness will allow. One of the best preachers in the State believes that such articles are greatly needed, and would go far towards increasing the interest of our country people in the State paper. Also let us have a number of short articles along practical and experimental lines. These, if well written, could not fail to do much good. Of course, we want religious news, but not commentaries on news. We have not the space and the people do not want such.

If we could have a good many short sermons during the year, of not more than two columns or three at most, we believe they would be appreciated.

It is a mistake, as a rule, to send long essays, written for Sunday School Conventions, or Fifth Sunday meetings. First, they are generally entirely too long; and, second, they are not adapted to use in our columns. They may be very fine and their local value great, and yet not suitable for many reasons, to our columns.

Finally, we must in some way or other reduce the amount of matter that is purely personal and give more attention to matter of a general nature, doctrinal, practical, experimental and ethical, making all these definite and clear.

Now, if you do not write a legible hand, spell some and punctuate a little bit, get some one who can do these things to prepare your article for the press. Have it typewritten, if possible. "Linotype" operators will not fool away their valuable time on scribbles, and often the editor has not the time to rewrite. We have quite a number of good articles on hand now which our linotype man cannot use and which we may never get time to rewrite. Then sign your name.

We have all this month been appealing to the readers of The Record to send us money to pay the postage on The Record which we are sending free to all foreign missionaries who went from Mississippi. We have done this every year and the postage has been forthcoming; but so far we have only received postage for one. Shall we cut off the other seven? The postage is \$1.04 a year to each one. Shall we have this before January closes, or shall we cut them off? We await the developments of these few remaining days with much anxiety. We give the paper free, but do not feel able to pay the postage too. Who will respond?

Evangelist McComb has promise of a great meeting at our mountain school at Salfersville, Ky. While the thermometer hangs close around 24 below zero, the hearts of the evangelist and other servants of the Lord are warm.

In a personal letter from Rev. Caleb A. Ridley, Beaumont, Texas, we have the following:

"After more than four years' service, I have resigned the pastorate of the old First church, Beaumont, to take effect June 1st. After that time I am going to do the work of an evangelist and am already making my dates. I will have with me the best gospel singer available and shall try to deal fairly with the brethren and churches desiring my services in that I shall not decline invitations from small churches in order that I may go to the larger ones. In other words, the 'first come is the first served.'"

"Am now in a meeting with the great First church, Columbus, Miss., in their new \$60,000 home. May God give us the victory for His own glory."

"All letters of inquiry regarding dates should be sent me at Beaumont, Texas."

Our dear Brother Martin Ball is in great distress as he waits and watches at the bedside of his wife as she lingers between life and death. We bespeak earnest prayer from all God's people for the recovery of this handmaiden of the Lord.

Rev. T. J. Moore has accepted a call from the Purvis church for one-half time. He will, however, remain for the present, at Eastabuchie, removing possibly later in the year to Purvis.

Charles H. Rust.

The day of frontier service has not passed. Perhaps there may come a time in this country where every acre of land is occupied by settlers, where every community has its village, and every village its church, and every church its preacher and workers; but that time has not come yet. It looks as if it would be many years hence. Until that time comes, we, Baptists, must take up the great task of frontier service. We must meet the religious and moral needs of these out-of-the-way places. We must get away from the railroad to the ranch and farm where men and women and children are existing and need Christ. We must find the un-church village where there is no church, and give these people the gospel of Jesus. We must visit the railroad town that is destitute, and give its people the knowledge of a real Savior. Yes, brethren, we must go where man is, no matter where that may be. We must move out of the regular and beaten paths, and traverse the prairies, and penetrate the woods, and cross the streams, and climb the mountains. We are more than patriots who follow a flag; we are Christians who follow the cross.

Lose not the sense of wonder as you go through life, for wonder is a token of the Christ-commended childlike heart. Under the surface there is much wealth that God has hidden for your seeking. There is ever a deeper meaning in common things, had you but eyes to see and hearts to understand.—Hilton Jones.

Thursday, January 25, 1912.

## The Resurrection of Jesus.

J. P. Hailey.

Editor Record:

I noticed in a recent issue of The Record, an article by A. A. Powell in which he states his conclusion as to the crucifixion and resurrection of Jesus. His conclusion is that the crucifixion occurred on Friday and the resurrection on Sunday. I desire to present some facts and arguments on the subject, leaving others to their own conclusion when I have done.

First, let it be understood that the Jewish day ended at sundown and the new began at that time. Also that a day in common parlance meant a period of darkness and a period of light, (24 hours) designated as day and night, respectively. So the Jewish day began at sunset. This will not be questioned.

Next, notice that Jesus staked His divinity on the fact that He would lie in the grave THREE DAYS AND THREE NIGHTS theory that He was crucified Friday and rose Sunday morning before day (Jno. 20:1) and it will be seen at once that the theory is not tenable for a moment.

Third, read Daniel 9:27 and it will be seen that the crucifixion must be on Wednesday (the middle of the week) or prophecy is not fulfilled, in which case Jesus' word would fail.

Fourth, read Matt. 28:1, and it will be seen that the resurrection took place "late on the Sabbath day," the word translated late meaning literally "the last" when taken with the genitive, as it is here. The word translated "dawning" is translated in Luke 23:54, "drew on." Meyer says, "here, the legal daybreak, which began at sunset." Alford, "a natural word, used of the conventional (Jewish) day beginning at sunset." Plummer, "an inaccurate expression because the Sabbath began, not at dawn, but at sunset. But 'it was drawing on' easily comes to mean 'it was beginning' and is transferred to things which could not dawn." Again, the same word in Luke 23:54 is used in telling the time of the burial. Nobody believes Jesus was buried early in the morning, but it is certain that he was buried at exactly the same time of day that He arose.

The writers who speak of the women's coming to the tomb early in the morning say nothing about the time Jesus rose. They simply say the tomb was empty. Matthew says "in the end of Sabbaths as it was dawning (passing) into one of the Sabbaths came Mary, etc." and says the angel told them that Jesus was not there but was risen as He said. This was Saturday evening at sundown. Count back three days and three nights and you have Wednesday evening at sundown, the time of the burial.

Some suggestions come to mind. People believe Friday is an unlucky day, because of Jesus having been crucified that day. But the three days and three nights on which Jesus staked His divinity cannot be found on such a theory. Hence, one foolish superstition goes by the board. Again in John 12:1 we are told that Jesus

came to Bethany six days before the feast. The feast was on the night after the crucifixion, or on Thursday. Six days before is Friday. Jno. 12:12 says that Jesus made His triumphal entry into Jerusalem the next day which was Saturday, and away goes Palm Sunday. Further, since Jesus rose at sunset, Saturday evening, Easter morning becomes a figment. Many other lines of proof center in this same conclusion, but I trust my meaning may be gathered from what I have said. Following tradition has led men into all sorts of vagaries and superstitions.

## A Sacrilegious Proceedure.

Editor Baptist Record:

I have just read from the columns of one of our daily newspapers the inauguration ceremonies of Lieutenant-Governor Bilbo, a part of which follows: "Just at this point the speaker (Bilbo) was interrupted by the sound of an approaching chorus of male voices, and there entered the chamber a great company of men headed by Ex-Governor Vardaman, singing the words of the hymn, 'Amazing grace, how sweet the sound, etc.' to wonderfully harmonious effect." Without a word derogatory to the character of the man whom such a proceedure was designed to honor, I must say that such a prostitution of a grand old hymn, and such a travesty of religion on such an occasion, beggars the English to fitly characterize it. I have always thought since I knew anything experimentally about religion that John Newton, and for that matter, any hymnist, never gave us a composition more appropriate for the worship of God, and more declarative of praise to Him for the wonders of His grace, than the one so prostituted on the occasion referred to.

The occasion was doing honor to a man—"the man of the hour." Who will dare say that this man was not more in the thoughts of the male choir than the God of the hymn—than the God of the man—than God of the man's worshippers? Witness his being bodily lifted!

The best saint that walks the earth would have said to those who would thus fall down at his feet with such profanation: "Stand up; I myself am also a man."

Christianity is worthy of being dignified by even the irreverent and uncultured. What should we not expect of those called to represent, in the highest and noblest sense, the great commonwealth of Mississippi! I am, as a citizen of Mississippi, humiliated by such a proceedure, and would add, astonished, too, were it not so plainly apparent that a partisan spirit dominates the halls of legislation in Mississippi.

I. H. Anding.  
Summit, Miss., Jan. 16, 1912.

The loom of life is steadily going on, and each day's work adds threads to the web that will be unrolled in eternity. See that many of them are "bright and golden."—East and West.

## Missionary Day in the Seminary.

Monday ushered us into a new month and a New Year. In the Seminary the first day of each month is missionary day. So we have begun the New Year with the consideration of missions.

The Mississippi students were pleased to have Brother Hightower, pastor of Forest, Miss., with us in our State meeting. He told us lots of good things about Baptist affairs in our dear old State. We said "amen" to the Convention's acceptance of the Woman's College, and to the incorporation of the Baptist Hospital, and to the Board's laying out its work on a basis of \$40,000 for State Missions.

The reports of the work of the Seminary students for December were fine. Most of us are busy every day and Sunday, too. Class work every day and preaching, teaching or hospital work every Sunday. The address of the day was delivered by our great editorial secretary of the Home Board, V. I. Masters. He brought to our minds many Baptist matters and laid them on our hearts. One was how may we develop the country churches? This development is being neglected. Roads, farms, houses, schools are being improved and there is development along every line, but the old country church still has just one service a month. Time fails me even to mention other problems.

One new student from Mississippi, Rev. C. B. Williams, of Eupora. Come on, brethren, if you possibly can. This is the place for you.

Yours in Christ,  
C. E. Bass.

Louisville, Ky., Jan. 2, 1912.

None are more to be pitied than those who have the means of gratifying their desires before they have learned to govern themselves.—Scottish Reformer.

Ten things for which no one has ever yet been sorry:

Doing good to all.  
Being patient toward everybody.  
Hearing before judging.  
Thinking before speaking.  
Holding an angry tongue.  
Being kind to the distressed.  
Speaking evil of none.  
Asking pardons for all wrongs.  
Stopping the ears to a talebearer.  
Disbelieving most of the ill reports.

"The thing that goes the farthest  
Toward making life worth while,  
That costs the least and does the most,  
Is just a pleasant smile."

It's full of worth and goodness, too.  
With manly kindness blent.  
It's worth a million dollars,  
And it doesn't cost a cent."

"Could'st thou in vision see  
Thyself the man God meant,  
Thou never more would'st be  
The man thou art, content."



## Religion.

Charles Kingsley, English Author.

"The pioneer, that struggles for his existence in the transatlantic forests; the poor that yearns in his miserable hut for redeeming death; the business man, that endeavors to maintain his honor in the midst of the temptations of a busy life; the prodigal son, that starves in a foreign country and is reminded of the words of his mother when sitting on her knees; the peasant boy, that works on a cold morning in the open field and is reminded that the Lord is his Shepherd, he shall not want—all human vocations have found in the Twenty-third Psalm a word that speaks to their innermost heart, and, until the end of all days, men will find such a word of comfort in it."

"That God and that Christ that is revealed to me in the Bible I love—yes, I submerge myself into it with rapture; I am jealous of its honor and even, there where I am disobedient, it is not only a tolerable but a beautiful thought that with it is the right, and with me the wrong; that nobility and beauty are there, even if I am homely and low. So jealous am I for its honor that every breath against it tortures me."

Heinrich Heine, German poet:

"Since my book, Deutschland, was published, my opinion about divine things have experienced a great change. To the Bible is due this return of my religion; the Bible is to me a source of great happiness and a masterpiece that deserves my greatest admiration. Strange! After years of arguments with philosophy and science, I find myself close to Uncle Tom, and, with this Negro, bend my knees with devout ardor before the Bible."

Herbert Spencer, English Philosopher: "Sympathy and charity command us to be silent towards all who suffer under the burdens and pains of this life, and who find comfort and strength in their faith. They forbid us to drop hints which may shake their faith, and we should avoid discussions and questions that cannot be discussed without undermining hopes." Spencer declares that the substance of life is inscrutable.

Albert Wiegand, German botanist—his last words:

"Say to all the world that a believing naturalist (nature scientist) has died. God, who has redeemed me! Him I want! My soul thirsts for Him!"

Jean Jacques Rousseau, French Philosopher:

"If the death of Socrates (399 B. C.) was the death of a wise man, then the death of Jesus Christ was the death of a Son of God."

Joseph Hyrtl, one of the greatest anatomists of Europe; professor at the University of Vienna:

"Should the eternal Spirit who has written His will in living letters all around us, have planted in our souls a hopeful longing for something better which never can be satisfied? Here science is at the end of her researches: it is silent in the soul of the brav-

est searcher. Here faith enters upon its holy right; that faith which science can not prove and cannot be contradicted; but it can prove that its opposite—infidelity—is not founded in the nature of things. Extinguish this heavenly light, and the suicide of your proud soul makes of the Lord of the Universe nothing more than a little heap of nitrogenous manure for the garden."

E. P. Guizot, French historian and statesman, in his last will and testament:

"I die in the Christian Reformed Church of France. I believe in God, and worship Him without being able to comprehend Him. I see Him present and active, not alone in the system of the world and in the inner life of the soul, but also in the Old and New Testament which are monuments of the Divine revelation of the sacrifice of our Lord Jesus Christ for the benefit of mankind."

Oswald Heer, professor of botany at the University of Zurich, Switzerland, philopaleontologist:

"All our knowledge and intelligence does not satisfy us, and, really, has only a secondary value. The contemplation of the miraculous works of nature fills us with astonishment and admiration; and yet in itself, it leaves us cold. Only the thought that God lovingly cares for His creatures, and compassionately cares for them, warms and comforts our hearts. He alone gives us that trustful faith in a higher system of the universe, and a heavenly confidence that our names are all written in the Book of Life. Yes, love is the greatest of all, and love never perishes."

Alexander von Humboldt, one of the greatest naturalists of the world:

"Nature in the Bible is not described as something existing in itself. To the Hebrew singer it always appears in relation to a higher Ruling Power. Nature is to him something created, arranged, the living expression of the presence of God in His works. The picture of the whole cosmos (universe) is brought down to us in that unique 104th Psalm. We stand amazed to find in poetry of such small dimensions the universe, heaven and earth, pictured with a few strong strokes of the pen. And to this moving picture of the life of nature is placed the opposite, the quiet, troublesome labor of man from sunrise to the completion of his work at sunset. Grand and picturesque are the descriptions of nature in the Book of Job. In all the modern languages in which this book has been translated, his nature pictures of the Orient leave a deep impression."

Leonard Euler, the greatest mathematician and natural scientist of the eighteenth century:

"By what rights do the atheists demand that we shall reject the Bible on account of some difficulties which are by far not as important as those found in geometry."

Wilhelm von Humboldt, statesman and linguist:

"The reading of the Bible is an everlasting and certain source of comfort. I know of nothing that can compare with it. The Biblical comfort runs, although totally different, equally strong through the Old and

New Testaments. In both is the leadership of God and an all-ruling Providence the predominating idea and through this arises in religious natures the unshaken conviction that God leads all things for the benefit of His creatures."

Julius Robert Mayer, physicist:

"Luckily, natural sciences have emancipated themselves from philosophical systems, and walk, in the hand of experience, in their own way with good success. But when superficial heads that like to shine as the heroes of the day, do not want to see anything higher and spiritual outside the material world then such laughable pretensions of a few must not be charged to science; nor can such assumptions do any honor to science."

R. A. Proctor, writer and lecturer on astronomy:

"Although we to-day know much that was unknown years ago, the heavens and the stars, as we see them now, are for us even more mysterious than they were to the astronomers of ancient times."

Fliegede Blaetter, Munich:

"Many people do not know how much they must know to know how little they know."

Blaise Pascal, mathematician and moralist in France:

"The last step of reason is to acknowledge that there are infinitely many things that can not be comprehended by reason."

Immanuel Kant, one of the great philosophers of the world:

"The greatest and probably the only advantage we have of philosophy is, in spite of all, only a negative one; and, instead of discovering the truth, it has the modest merit to avoid errors."

Renowned scientists, name lost:

"The miracles which atheism must accept are so much stronger than those in the Bible that a prominent highly learned Frenchman once said, 'I am not credulous enough to be an infidel.'"—Selected.

## My Work at Amory.

Dear Bro. Bailey:

Please allow me a little space in which to say a few words about the work at Amory. These good people deserve this writing.

It was my pleasure to take charge of this work here the 5th Sunday in December, 1911, for full time and under the most pleasant circumstances. Have just completed my first round of visiting here in town and know the names of all the families in which there are as many as one Baptist, all those not saved, those attending Sunday School and prayer meeting, and many other points necessary for the pastor to know.

It will not be difficult now for me to keep up my studies, both classical and for my pulpit, and make my regular visits. Everywhere the people have received me most cordially and already, it is my great comfort to make them realize that I am their friend and servant, indeed holding their interests as my interest and their sorrows as my sorrows. The members are all in beautiful harmony with each other, no troubles in the church, everybody seems to speak well of everybody else. The Sunday School

is flourishing and the prayer meeting not neglected. It would be difficult to find a church better informed on the great doctrines of the Bible, and they expect thorough preparation for the pulpit.

We are beginning a course of study in our prayer meeting to last throughout the year on the Bible Institute last Wednesday night they took my lecture on, A Key to the Interpretation of Ephesians. The first great logical step for any church to do is to firmly plant itself upon the word of God.

One night just recently, the church gave us just about as heavy pounding as a man could stand. Nearly everything necessary along the grocery line was brought. One good brother filled our coal house with all the coal necessary for the whole winter.

The good ladies of the church should not go without mention. They are a noble band of workers, indeed, willing to undertake big things and especially concerned to hold up their pastor's hands in his work. They are self-sacrificing in spirit, untiring in their work, and an inspiration it is, indeed, to share their enthusiasm. They have placed some splendid furniture in the pastor's home.

Amory is a large and growing town and this bids fair to be one of the best fields in the State in the near future.

Yours in the work,  
F. H. Funderburk.

## From Mexico.

In behalf of all our Mexican Missionaries I wish to convey happy New Year's greetings to all the dear brethren and friends in the home land. May this be the happiest and most prosperous years of our lives thus far.

Because of the recent uprising some of our missionaries narrowly escaped with their lives, but God preserved them evidently because he has further use for them in this land of spiritual destitution and darkness. But the war is now over and business of all kinds is assuming its normal condition; everything is taking on new life. The fruits of the war on the country will be good in almost every sense; about this there can be no sort of doubt. Mr. Madero, the New President, is proving himself to be master of the situation; he is wise, humane, active and progressive, and as rapidly as circumstances will admit, is introducing into the national government many much-needed reforms, such as will evidently contribute to the rapid development and prosperity of the country.

The signs of the times indicate that thousands of immigrants from both sides of the Atlantic are soon to reach Mexico, bringing with them millions of money which will find here most profitable investment. Great syndicates are buying up these valuable lands in large tracts and at very low prices. The country is full of mountains and nearly all these rich in mineral deposits. The smoke of battle had scarcely cleared away when the construction companies resumed work on the many new railroads which

are traversing the country in different directions.

The recent war has broken up numerous political and social rings, and in many other ways it promises to be a great blessing to our mission work. It devolves on us to make the most of these new advantages and push the work. To this end it is highly important that we increase the number of our schools and enlarge the capacity of those we already have. Madero Institute, at Saltillo, our oldest college for young women, is surpassing all past records in its prosperity; our new college at Guaymas on the Pacific Coast, matriculated one hundred students the first year of its existence. The two schools at Toluca have one hundred and twenty students and the reason why they have not doubled that number is for lack of room and equipment. We need more teachers, but the present teaching force could teach twice the number of students they do if they had them, and they could get them if they had room for them. Because of the superior moral atmosphere in our Toluca schools, well-to-do people in Mexico have brought their children, offering to pay all we ask and more, but many of these are turned away for the lack of room and so we lose the opportunity to win them to Christ and his cause.

But what about field work? So far as I have been able to learn, our Brother Frank Marrs at Guaymas, is the only Baptist male missionary on the Pacific Coast between California and the Canal Zone, a distance of some 4,000 miles. You may find a native preacher every four or five hundred miles along the coast. Large parts of Mexico have never been explored, even by a colporteur. That is true of Durango, the extensive field to which I have recently been assigned. Missionary Lacy said to me the other day, "If you had them you could employ one hundred men on your field." This is equally true of other fields. The work is growing and spreading, and in our effort to keep up with it nearly every man among us is trying to carry double work, with the result that, several of our missionaries are on the verge of a break-down.

Two years ago I wrote an article about the growing importance of our opening work in English. So far as I know there is only one Baptist missionary in all Mexico who gives his time to work among the Americans, and that is a Brother Brown in Mexico City, under the Northern Board. Pedro-Baptists are organizing work among the Americans in all the large cities, and a liberal per cent of their congregations are made up of Baptists whose children are being sprinkled into those churches, which churches within a few years will be self-supporting. Americans are destined to wield a great power in the future history of Mexico, and the way things are now going they will nearly all be under the influence of Pedro-Baptists.

The condition of things in Mexico is constantly changing, and hence calls for varying treatment. Three members of our Board in Richmond constitute what is called "The Mexican Committee." They

glean from our annual reports and occasional letters scant data about the fields and the work, but as this information is necessarily incomplete, said committee must labor at a great disadvantage as they sit in judgment on measures which involve the expenditure of large sums of money as well as the health and lives of the missionaries. We are expecting the Board soon to send one of its members to Mexico to gather information at first hand.

Every department of our work should be enlarged. The Board would gladly answer all our calls, if they had the money. Naturally, they are looking to the home pastors and churches in this hour of sore need. If all Baptists would give weekly as God has prospered them, their collections would be increased ten fold. We are confronted at home and abroad by a great situation; let us go down on our knees, and before God, decide how we are to meet it.

J. G. Chastain.

Durango, Mexico, Jan. 1, 1912.

## A VISIT TO EUFORA.

On the last Sunday in Dec., I had the pleasure, by invitation of the pastor, of preaching two sermons in the new Baptist church at Eupora. The Methodists kindly dismissed their services and came and worshiped with the Baptists, which added to the interest. Bro. J. R. G. Hewlett is the Baptist pastor. He has been here only one year, and under his ministry, the church has built both a church and a parsonage. The church cost a little less than \$10,000 and the parsonage would easily fetch \$2,500 if put on the market. They stand side-by-side on, probably, the most desirable lot in the town, which gives them a fine vantage ground for dealing with the 1,500 population. The church is a brick structure, and is heated by a furnace. The auditorium is beautiful, and of almost perfect acoustics. Besides the auditorium there are 13 S. S. class rooms and a ladies' parlor. Bro. Hewlett, himself, was the designer of the building. He spoke of sending a photo of the building to the Record for publication. I hope he will do so, as it might be an inspiration to some other church that needs a house.

There is some debt on the building, and when it is paid off they expect to have a happy dedication service. In the last 11 years, Bro. Hewlett has had to do with building and repairing 13 churches and parsonages. How is that for a hustler? I could wish for no better blessing for the Baptists in all our towns that that which has come "to the saints which are at"—Eupora.

H. W. ROCKETT

Sallis, Miss.

Stick to your business, but don't be a stick in it.—Ram's Horn.

He is a wise man who does not permit the rubbish of last year's failure to hinder the new year's better building.—Ex.



## TRIP TO JACKSON.

Although I was suffering from a game leg I boarded the 3:30 p. m. train Monday the 8th for Meridian. After a night's rest in the New Union Hotel I left on the V. & M. for Jackson. After breakfast went out to the Baptist Orphanage. I had never seen the new dormitory since it was completed. It sleeps 80 girls, the little tots have a place to play in bad weather in the basement. The third floor or second story is not completed or furnished. The school building is a back number and not large enough. They need more teachers as all the little fellows cannot go at once. Half go in the morning and the other half in the evening. Brother Carter returned with me to the convention. The Anti-Saloon Convention met in the First Methodist church at 10 o'clock a. m. after devotional exercises. Brother L. P. Brown, of Meridian, was chosen chairman. There was a debate between four college students on the question: Resolved, that prohibition of the liquor traffic in Mississippi should be by statutory legislation rather than by popular vote. Affirmative: Mr. C. P. Estes, Mississippi college; Mr. W. R. Thomas, Millsaps college; negative: Mr. W. R. Wooten, Millsaps college and Mr. R. L. Powell, Mississippi college. The young men all did well, I thought Mr. Estes made the best speech. The chairman appointed a committee of 15 on resolutions with Mr. T. P. Barr chairman. Mr. C. H. Alexander and Mr. O. B. Taylor, the efficient county attorney for Hinds did valuable service on the committee. He is convicting blind-tigers as fast as they come before the court and putting the money into the treasury.

President J. W. Provine presided in the afternoon. An address, "How Vicksburg was recently cleared of blind tigers" by Rev. Chas. W. Crider, of Vicksburg. Vicksburg continues to be the Sodom of Mississippi. The municipality disregarded the law and licensed saloons and all the officers disregarded their oaths of office and refused to enforce the law. Telegrams from Dr. J. H. Gambrell and two State officers were read stating that over twenty blind tigers had been sent to the penitentiary since the illegal sale of liquor had been made a felony and that a majority of them were white. I think this legislature will make the second or third offense of the illegal sale of liquor a felony and when they do they will not be so free to take the license. The committee made their report through T. P. Barr and discussion was deferred until the evening session. Hon. A. C. Anderson, president pro tem of the Senate made a short address but it was as full of good sense and temperance and prohibition doctrine as an egg is full of meat. It did sound good to me to hear a legislator "speak out in meekness" as he did.

Evening session was held in Representative Hall, president D. J. Hull presiding. Dr. W. A. Borum conducted the devotional services and there being a Bible in the Capitol he quoted the sermon on the mount and after some appropriate comment, prayer was offered. Splendid addresses were made by Hon. S. R. Young, Hon. S. Joe Owen and the

old time prohibitionist and legislator Dr. E. A. Rowan. Dr. Rowan has been in the fight since 1880 and led the fight for this county that made it dry.

The resolutions recommended the strengthening or amending some of the laws we have on the statute and some new legislation to prevent the blind tiger or if he did sell to put him in the penitentiary. With such a legislation as we have such a Governor whatever laws are enacted on that line will be for the better enforcement and punishing the offender.

If we had an Anti-Saloon League and a Woman's Temperance Union in every town in the state it would give the officers a moral backing that would do great good. Unless the Governor is given power to suspend from office an officer that will not enforce the laws after he has sworn to do so there will be violations of the prohibition law and other laws where they are under obligation to the thug element for their offices in some of the corrupt cities. While in Jackson, I stopped with the widow Campbell, daughter-in-law of Judge J. A. P. Campbell, near the 1st Baptist church and if you stop there once you will want to go back again. Reached home next morning.

W. H. PATTON.

## Frost, Texas.

J. F. Hailey.

As I am sending you a little squib on the crucifixion and resurrection of Jesus, I will write you a word of my situation in this breezy land. One doesn't often suffocate for want of fresh air in this country. Northerners are thick enough to make blankets of, only they don't warm much. The strange part of it is that people do not take cold after a cold snap here as they do there.

The country had been very dry for a long time, but we have had several fine rains. Still, the people say that we need more. If the ground is thoroughly soaked during the winter it takes but little rain to make a crop. People were hauling water for miles before the rains—one man twelve miles. All crops except cotton were a failure last year. During the fall this town was ginning two or three hundred bales of cotton a day. The town has a great deal of wealth, two of the wealthiest men being deacons of my church.

When I went to the Convention at Waco I understood why Texans have a disposition to brag. The Convention would make about four to five of ordinary conventions back there. I'm sure there were not less than four hundred men in it who would measure up alongside the best east of the river. Most of them are imported, Mississippi having given a large quota. Things the size of which people do back there hardly interests the convention, as to the ability and readiness in doing them. A man just has to expand to size up to the proportions of things.

I think I am getting on pretty well, though the weather has been very much against church work. The folks have a habit of staying at home if the weather is bad; and one can hardly wonder at it, af-

ter seeing a norther or two and hearing of a storm. The wind goes at regulation rates here, and doesn't seem to have come from where people get tired. My brother and I are just out of a negro Bible institute, he being employed by the State, and I assisting for practice.

We are having good health in this country, myself especially.

Regards to Mississippi.

## One Vote.

Hon. Champ Clark, Speaker of the House of Representatives, gives the following instances of matters, some of them of great importance, which have been decided by one vote:

General Jackson was elected Major General of the Tennessee Militia by a majority of one. The victory of New Orleans resulted from that. Martin Van Buren was defeated for confirmation as Minister to England by one vote. John C. Calhoun, then Vice-President, cast the deciding vote, and that action made Van Buren President. Edward Everett was defeated as Governor of Massachusetts by one vote. That took him out of the list of eligibles for President. Thomas H. Benton was elected to the United States Senate by a single vote. This gave him an opportunity to show his great powers. Kentucky came into the Union as a slave state; Henry Clay cast the deciding vote in the Constitutional Convention. Had Kentucky come into the Union as a free State, then Missouri would have done the same and there would have been no Civil War. Hayes was put into the Presidency of the United States by a single vote, after the votes of Florida, Louisiana and South Carolina had been counted for him in the electoral college, although cast for Samuel J. Tilden. The act of union of Scotland, Wales and Ireland was passed by one vote. The Walker Tariff Bill was passed in 1846 by the Senate by one vote.

These instances illustrate the importance of little things. You remember the old saying:

"For want of a nail the shoe was lost,  
For want of a shoe the horse was lost,  
For want of a horse the rider was lost,  
For want of a rider the battle was lost,  
And all for the want of a horse-shoe nail."

—Baptist and Reflector.

A young fellow once offered to kiss a Quakeress. "Friend," said she, "thee must not do it." "O, by Jove, but I must!" said the youth. "Well, friend, as thou hast sworn, thee may do it; but thee must not make a practice of it."—Exchange.

Health is the vital principle of bliss,  
And exercise of health.

—Thompson.

"A man too busy to take care of his health is like a mechanic too busy to take care of his tools."

A lion has to take a back seat when the lioness is at home.—Ram's Horn.

## Hood's Sarsaparilla

Cures all blood humors, all eruptions, clears the complexion, creates an appetite, aids digestion, relieves that tired feeling, gives vigor and vim.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

## Temperance.

The matter of self-control, or temperance is of the utmost importance to all. Especially is this true as regards the use and sales of liquor. Time was when there was not a great deal of importance attached to the liquor traffic and its use was looked lightly upon even by our best people; but it has sinned away its day of grace and now stands before the bar of public opinion, a condemned criminal awaiting sentence.

The reasons for temperance and the laws men are enacting against alcoholic beverages are strongly enforced in Scripture. The fact is that all temperance laws have their root in the word of God. "Look not thou upon the wine when it is red, when it giveth its color to the cup, when it goeth down smoothly; for at last it biteth like a serpent and stingeth like an adder." "Woe unto the man that giveth his neighbor drink." It is simply the reason and the demand for temperance, and the condemnation of the traffic proclaimed from Heaven.

What are we to do about an evil so persistent and abhorrent? Our county and State is free from its legalized sale, but so long as men and women use it as a beverage, it is ours to oppose in common with theft, and murder, and robbery, or any other evil. For the greater part of the past twenty-five years the church has been allied with the Woman's Christian Temperance Union, the Loyal Temperance Legion, and the Anti-Saloon League and they together have played a powerful hand in the suppression of this great evil and day by day their power is becoming more wonderful all over the country.

No argument can possibly be produced favoring the continuation of the sale of liquors in any form. It is a poison and not a food. An irritant and not a stimulant. It hinders digestion; it has a dangerous affinity for the brain. It overturns the throne of reason. It turns a

man into a fool. No man is proof against its effect. The intellectual giant and the driving idiot are struck down by it alike. "O foolish man," cried Shakespeare, "to put any enemy into the mouth to steal away the brain!" The saloon is an ulcer on the body politic, a national abomination, and the greatest curse to modern civilization. It directly antagonizes the Constitution of the United States for that document declares in so many words that nothing has a right to exist that does not establish a more perfect union among men, or scatter seeds of discord, or impair justice, to mar domestic tranquility, or provide for the general welfare of the country.

The use of liquor has destroyed more lives than all contagious disease and warfare combined. It requires sixty thousand men each year to furnish the traffic in material upon which to operate. To this number may be added fifty thousand widows left behind with 250,000 children made orphans.

In one city of our country the mayor declared that of 7,000 criminals brought before him in seven years, 6,500 were due to drink. The warden of Pittsburg, Penn., jail says: "Out of 7,579 prisoners in my charge, more than seven hundred are suffering from delirium tremens." Out of a penitentiary population of 1,360, only 150 had been total abstainers. Gen. Booth, of the Salvation Army declares that nine-tenths of the poverty, crime and vice of the country finds its tap-root in alcohol."

Some of the greatest fallacies of our times are found in the fact that of the more than one million people coming to our shores each year, we keep a close watch for any that may be blind, imprudent, or disabled for work, but we license people to begin at once to make of them drunkards and moral wrecks. We spend each year one and one-half million dollars to maintain 275 life saving stations, and then we pay two and one-half million dollars a year to take care of the products of 250,000 saloons. We employ school teachers to teach our children the evil effects of alcohol on the mind and body, then we license men to sell them a thing that inflames the stomach, hardens the brain softens the blood-vessels, overworks the heart and shortens life.

## LIGHT AHEAD.

—Revelation, experience and ob-

servation have given their verdict: Let us praise God for the victory already won and for the sign of conquest ahead. Reports from every direction show that there is a mighty sentiment rising and a volume of conviction, crystallizing against the liquor evil. Two-thirds of the territory of the United States is now free from the sale of liquor. Scientific temperance instruction is now compulsory in every public school in the United States. Physicians are placing liquor and cancer together as the two worst enemies of the flesh. A physician prescribing whiskey except for the temporary allaying of disease brands himself as a quack and a back number. The sale of liquor to our soldier boys is now prohibited. It has been driven from our navy, and from the soldiers' homes, and from the Congressional Library, the National Museum, the National Capitol, and from our immigrant stations. The National Liquor League in session in Newark, N. J., recently gave testimony to this fact when the chairman announced "unless we see with blurred vision, there are troublous times ahead. Let the temperance forces gather a little more strength and they will sweep from existence our whole business."

Some people are telling us that "prohibition does not prohibit," but it does, nevertheless. There is no equal number of people in existence that consumes so little liquor as in the state of Maine. If the prohibition movement does not prohibit or decrease the amount of liquor consumed, what is the explanation of the restlessness of the liquor forces, and of the outlay of \$350,000 in the state of Alabama to defeat the Constitutional Amendment, and the recent appropriation of \$300,000 to assist the city of Birmingham alone to carry that city wet?

Your committee is glad to report that the battle is going our way. The losing of a victory here and yonder is not a proof that they are gaining ground. When the Christian voters of our country vote for men who do not drink, and their forces are united, we can carry any election our way that may confront us. Also let our states make such law and enforce it as will prohibit the shipment of liquor into dry territories. The Christian vote heretofore has been a mighty waste of energy. Christian citizens, it lies with us to bring about this reform. If we will stand true it will come. True

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to Christ I mean. In His faith let us abide. In His faith let us work, let us hope, let us pray. In this faith let us exercise our right of suffrage.

Respectfully submitted,

W. E. Fendley, Chm;  
G. W. Martin,  
B. F. Molpus,  
T. S. Mosley.

## Woman Past Help.

Chandler, Okla.—In a letter from this place, Mrs. Ella Flowers says: "I hardly know how to thank you for the good that Cardui has done me. Before I tried Cardui I thought I was past help, but after taking it, I was relieved at once, and gained at least ten pounds. Everybody says I look so much better. I am still improving, greatly." Many women are completely worn out and discouraged on account of womanly weakness. Are you? Have you not tried Cardui? It only needs a few doses to convince you that Cardui is just what you need. Try it today. It will cure your pains.



Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail



## Speechless for Thanks

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years, before I tried Cardui. I have been so relieved since taking it I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over fifty years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

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## A Tribute.

The beloved baby boy of Mr. and Mrs. Alonzo Nellums was called home from them on the 10 day of January. He was jolly on the evening before his death. The cause of his death is unknown. He leaves one sister and two brothers to mourn his absence from the home. He was 5 months old. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Yours in the work,  
Mrs. A. H. Miller.

## DON'T WHIP THE CHILD.

If your child is afflicted with bed-wetting, don't punish it, but write Mr. Awalt, 357 New York Life Bldg., Kansas City, Mo., and find out how the disease can be cured.

## MARRIED.

## Boyett-Culley.

Durant, Miss., Jan. 17.—Married at the pastor's home on last Wednesday evening, Mr. Walter Gray Boyett and Miss Lillie Beatrice Culley. They are both members of the Baptist church here, and we bespeak for them a long and happy life, and may their usefulness in the Kingdom be greater in the future.

J. J. Mayfield, Pastor.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

## NEWS IN THE CIRCLE

Martin Ball.

Nanking, China, has been named by the insurgents as the future capital of the Empire. Pekin, they claim, is too far north. It is said the revolutionists will secure practically everything they have fought for.

Rev. Robert J. Dogan, who served as pastor at Roanoke, Va., for eight years goes to the pastorate of Fulton Avenue church, of Baltimore, Md., February 1st.

Rev. J. G. Hunt, of College Park, Ga., has accepted the call to Hogansville, Ga., and begins work at once.

Rev. Bruce Benton, one of the teachers in the Baptist College, at Pineville, La., recently lost his house, furniture and library by fire. The fire occurred while the family were at church. It is proposed to give the Dr. a book show-er. Wouldn't it be better to give him the money and let him

## Ask Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

ious revival of religion. Pastor J. M. Haymore did all of the preaching. Great crowds attended the services. Forty-three were added to the membership.

Rev. Chas. C. Smith has resigned at Whitesburg and accepted the pastorate of the Edgemont church, Durham, N. C. He will be greatly missed by all the citizens of Whitesburg and the surrounding country.

Rev. M. F. Kelley leaves the pastorate at Central City, Ky., to take a course in the Southwestern Theological Seminary, Ft. Worth, Texas.

Dr. W. H. Felix recently died at Clearwater, Fla. The Recorder says: "He was a Baptist of the Pauline type, ready and willing to live or die, as God should will, as God gave him to see the truth." That is a glorious way to live or die.

It was our privilege to spend one day at Indianola this week. The morning service, conducted by Evangelist Walker, was well attended in the face of the down-pour of rain. The meeting is starting off nicely.

About the first of February Pastor J. B. Leavell will enter his new field at Gulfport. The church there has secured a splendid lot well located and will begin at once the erection of a splendid

house. The church seems enthusiastic.

## YOU ARE INVITED

To join The Record Piano Club. The plan is sensible, economical and convenient. Club members not only save money on their pianos, but are protected and even insured in every particular so that dissatisfaction is impossible. Study the club plan carefully and you cannot fail to see that it represents an unusual opportunity. Those who have already joined and received their pianos express themselves as "Delighted with the pianos and the plan."

The Club gives you the benefit of the "purchasing power" of its one hundred members. This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the Club carefully. Write for catalog and full particulars. Address Ludden & Bates, Record Club Department, Atlanta, Ga.

Evangelist T. T. Martin and his three helpers are engaged in a meeting with pastor C. T. Kincaid at Clarksdale. The pastor requests the prayers of all of God's people upon the meeting. Brother Martin has held many good meetings in Mississippi and we trust this shall be the best of all.

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THE KING AND HIS  
KINGDOM.

Miss M. M. Lackey.

Lesson 4.

Jan'y 28.

Luke 2:25-38.

## The Coronation of the King.

Golden Text: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples."—Luke 2:30-31.

This lesson follows just forty-one days after the events mentioned in the last lesson. One week after the birth of Jesus He was named and circumcised. His name Jesus means "The Help—or Deliverance—of Jehovah." The time of this lesson is fixed 5 B. C. and the place is the temple in Jerusalem. Study the entire chapter and learn all you can of Simeon and Anna. They liked to spend their time in the temple because they were in constant expectation of the coming of the King. "Thou" neither perhaps was an official. This lesson is a good time to find out all you can from the four gospels about Mary, the mother of Jesus. Which of the four do you think has given us the best picture of her? Note that John never mentions her name, but always speaks of her as the mother of Jesus.

With what class of people did we find Jesus in the last lesson? ("The common people.")

With what class do we find Him in this lesson?

What did the Jews think of religious ceremonies?

Was this habit or real piety with most of them?

How was it with Joseph and Mary?

How did Jesus throughout His life regard Mosaic ceremonies? (He kept them carefully.)

Why was He presented at this time in the temple? (Ex. 13:2-12.)

Why did Mary bring the two doves? (Lev. 12.)

Mention six characters we have studied about who were "looking for the consolation of Israel." (Zacharias and Elizabeth, Joseph and Mary; Simeon and Anna.)

What does Luke say of Simeon? (He was righteous and devout.)

("Simeon was evidently an old man but his heart was kept young by a great hope. Given a good conscience and an open mind, a high ideal and the fellowship of God's spirit, and the

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Winona—H. Artman & Son.  
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passing of the years does not count against the soul; for one's interests are renewed every morning. The characterization of Simeon indicates the rare combination of caution and courage. He was just and circumspect and although he was aged he dared to hope large things from God."

Give the blessing of Simeon. (Verses 29-32.)

What effect did this have on Joseph and Mary? (Verse 33.)

What did Simeon say to Mary. (Verses 34 and 35.)

What did he mean by saying "a sword shall pierce through thy own soul?"

Did he refer to an actual sword?

Did Simeon recognize Jesus as

being the Christ when he saw Him?

Tell all you know of Anna.

Did she recognize Jesus as the Christ?

What did she do? (Went and told others.)

How did Anna pass her time?

How old was she?

How were Anna and Mary alike in their gifts?

SEEK FURTHER ANSWERS.

Do you believe God is in all history?

How may the hand of God be in the present revolution in China?

Do you love little children?

Has God a special mission for each child of us when we come in to the world?

Have you found your mission? Do you find any place in this lesson for infant baptism?

How may we dedicate children to the Lord?

Should all children be dedicated to the Lord?

Where were Simeon and Anna when they found the Lord?

What lesson do you get from this fact?

How old was Jesus when He was crucified?

How many of these years were spent in public service?

Do you learn any lesson from this fact?

Does it pay to hasten into any sort of life work?







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Dr. Z. T. Cody is preparing the Sunday School lessons in the Sunday School department of the Baptist Courier. They are positively superb.

## Peculiar After Effects of Grip This Year.

### LEAVES KIDNEYS IN WEAKENED CONDITION.

Doctors in all parts of the country have been kept busy with the epidemics of grip which has visited so many homes. The symptoms of grip this year are very distressing and leave the system in a run-down condition, particularly the kidneys which seem to suffer most, as every victim complains of lame back and urinary troubles which should not be neglected, as these danger signals often lead to more serious sickness, such as dreaded Bright's Disease. Local druggists report a large sale on Dr. Kilmer's Swamp-Root which so many people say soon heals and strengthens the kidneys after an attack of grip. Swamp-Root is a great kidney, liver and bladder remedy, and, being an herbal compound, has a gentle healing effect on the kidneys, which is almost immediately noticed by those who try it. Dr. Kilmer & Co., Binghamton, N. Y., offer to send a sample bottle of Swamp-Root free by mail, to every sufferer who requests it. A trial will convince any one who may be in need of it. Regular size bottles 50c and \$1.00. For sale at all druggists. Be sure to mention this paper.

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The Baptist and Reflector presents on the first page a picture of Rev. J. M. Harlowe, who will be 90 years old in March and never missed a single time last year from Sunday School. He lives at Houston, Va.

### To Drive Out Malaria and Build up the System

Take the Old Standard GROSS'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children.

The efficient superintendent of the Winona Sunday School is rejoicing over the complete system of grading and satisfactory record of classes and individual students which has recently been installed. It is needless to say that Winona has as good if not the best superintendent in the State. It would be difficult to duplicate Brother Harry L. Watts.

Rev. R. T. Marsh has resigned the North Nashville church, Nashville, Tenn. It is not stated where he will go. He is a strong man and will not long be out of work.

The first volume of commentaries of the Sunday School Board is out and is a very attractive volume. Dr. I. J. VanNess is the general editor of the service. Dr. J. J. Taylor, of Knoxville, Tenn. is the author. The first volume is a commentary on Mark, from which many of the Sunday School lessons of 1912 are taken.

The Baptist school building a Newton, Ala., was lately completely destroyed by fire. The trustees have not yet formulated any plans for the future. It is not stated what insurance was carried, if any.

## RHEUMATISM

### Dr. Whitehall's RHEUMATIC REMEDY

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

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## Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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